

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#6 Toldot (תּוֹלְדוֹת)

– Hebrew for “generations”
or “descendants,”

Torah: Genesis 25:19-28:9

Haftarah: Malachi 1:1-2:7

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; Elohim tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Esau emerges first; Jacob is born clutching Esau's heel. Esau grows up to be "a cunning hunter, a man of the field"; Jacob is "a wholesome man," a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father's favorite food, Rebecca dresses Jacob in Esau's clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father's blessings for "the dew of the heaven and the fat of the land" and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

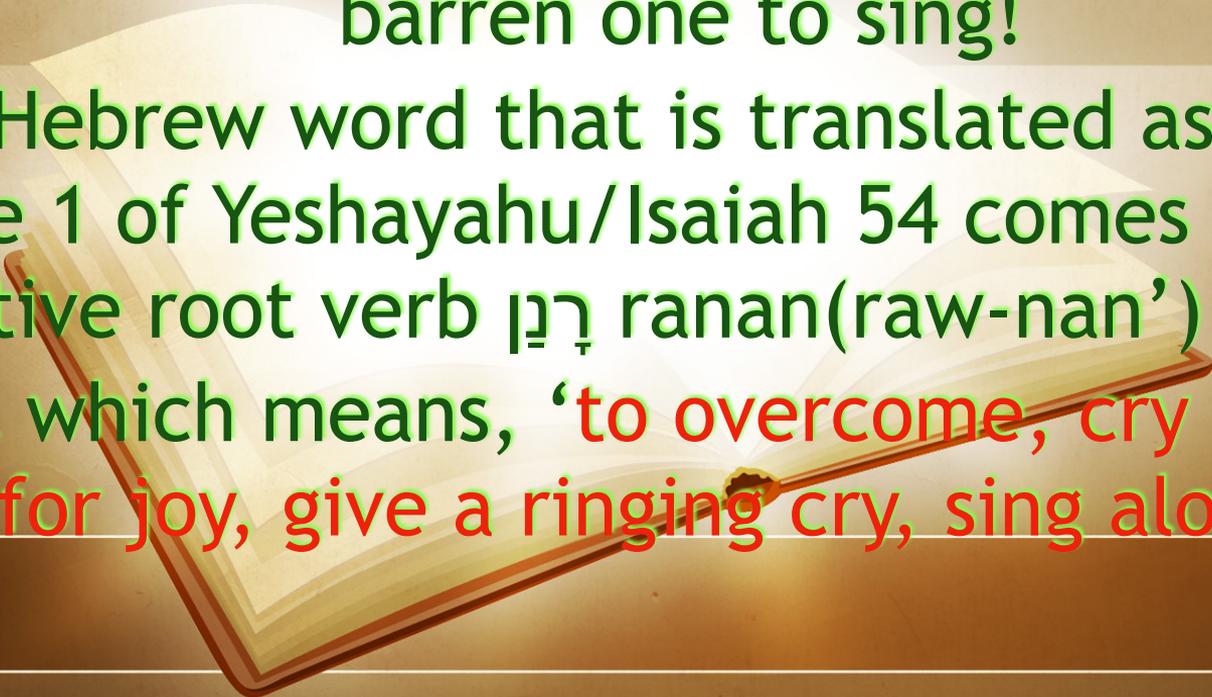
Jacob leaves home for Charan to flee Esau's wrath and to find a wife in the family of his mother's brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael.

This is a very encouraging message of the sure hope and expectation we have in our soon returning King, who causes us to bear fruit that lasts, as we stay in Him and rejoice in Him and burst into singing for His great and awesome Name!

What we are able to learn from the usage of this word עָקַר aqar (aw-kawr') - Strong's H6135 is that the women who were barren bore the fruit of the promise of Elohim; and this was because they kept their eyes on Elohim and His promise and not on the barrenness of their womb!

We must learn from these accounts and give urgency in responding correctly to the call for the barren one to sing!

The Hebrew word that is translated as 'Sing' in verse 1 of Yeshayahu/Isaiah 54 comes from the primitive root verb רָנַן ranan('raw-nan') - Strong's H7442 which means, 'to overcome, cry out, shout for joy, give a ringing cry, sing aloud'.

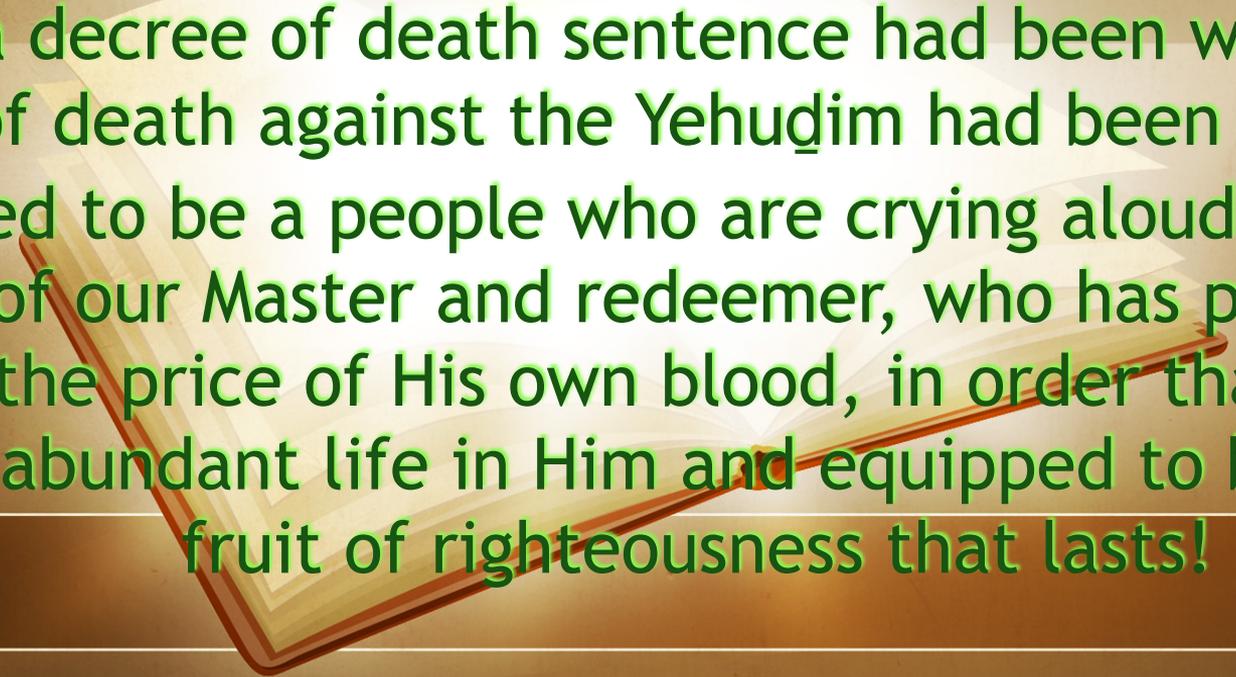


It is from this root verb that we get the noun that is translated as 'singing', which is רִנָּה rinnah (rin-naw') - Strong's H7440 which means, 'a ringing cry, joyful shout, joyful singing'.

The Hebrew word that is translated as 'cry aloud' comes from the primitive root verb צָהַל tsahal (tsaw-hal') - Strong's H6670 which means, 'to cry aloud, shout, make shining' and clearly expresses a very vocal and visible praise of Elohim as we are to shine the light of resounding praise for His Name!

We see this verb being used for the first time, and translated as 'rejoiced', in:

Estĕr/Esther 8:15 “And Mordekai went out from the presence of the sovereign wearing royal garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.”



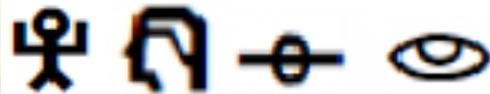
The reason for me highlighting this verse, is to give an example of the kind of rejoicing that this word expresses, especially as we consider the great and loud cries of rejoicing praise that took place when this victory over a decree of death sentence had been won and the lot of death against the Yehudim had been nullified!

We need to be a people who are crying aloud the shining praise of our Master and redeemer, who has purchased us with the price of His own blood, in order that we may have abundant life in Him and equipped to bear much fruit of righteousness that lasts!

To bear the fruit that we were once not able to bear, due to sin, we are to continually be looking to Him, the Prince and Perfecter of our belief.

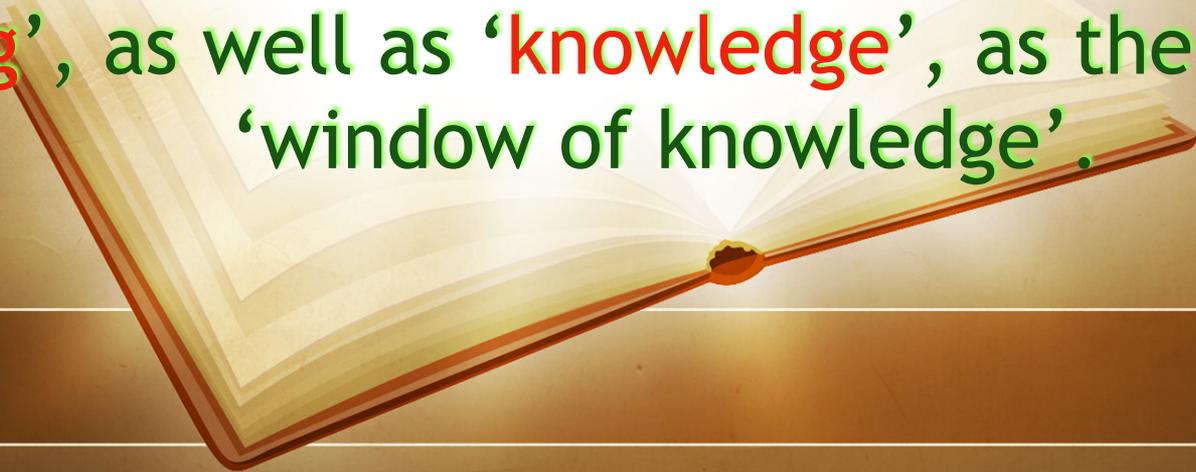
Ib'rim/Hebrews 12:1-2 “We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”

As we consider this call for the ‘barren one’ to sing, break forth into singing, and cry aloud, we are able to understand how we are to do this by keeping our eyes fixed on our Master and Elohim, especially as we consider this word for ‘barren one’ - עֲקָרָה - aqarah - in the ancient pictographic script, which looks as follows:



Ayin - אָ:

The original pictograph for this letter is and represents the idea of 'seeing and watching, looking', as well as 'knowledge', as the eye is the 'window of knowledge'.



Quph - קָ:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity. It therefore can also carry the understanding of 'continual, continually'.

Resh - ר

The ancient script has this letter as and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, begging or first. Top as in the top or head of a body and chief and is head of a tribe or people as well as the one who rules the people.

Hey - ה:

The ancient script has this letter pictured as , which is 'a man standing with his arms raised out'. The Hebrew word "hey" means "behold" as when looking at a great sight. This word can also mean "breath" or "sigh" as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of 'surrender and praise', as we lift up our hands and submit to יהוה (YeHoVah), as we lift our hands in rejoicing praise, declaring His authority under which we humbly and joyfully submit!

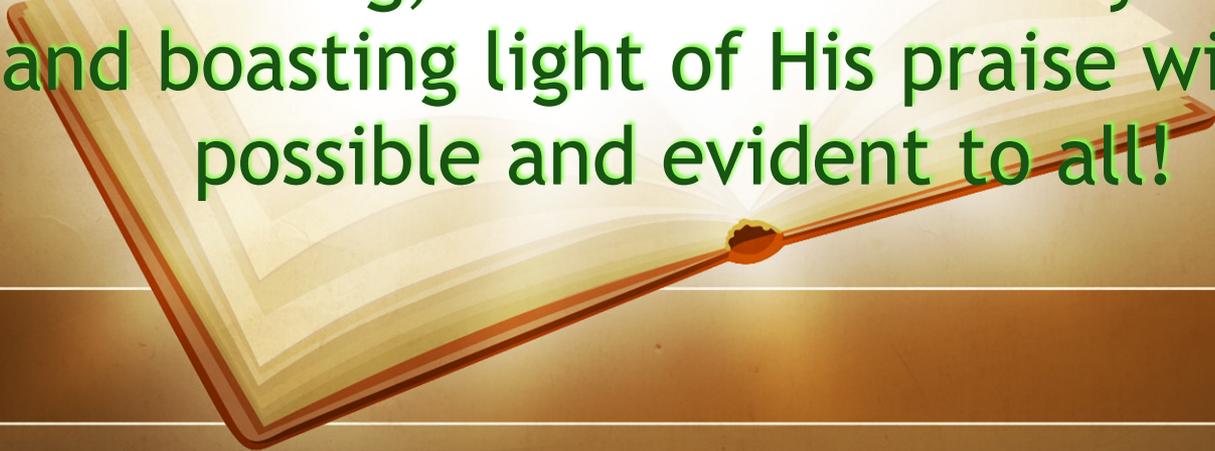
As we consider this word for the 'barren one' who is commanded to sing and hold fast to the promise of there being an abundant harvest of fruitfulness we are able to recognise the following:



**LOOKING CONTINUALLY TO THE
HEAD WHO IS TO BE PRAISED!**



Barrenness cannot be an excuse not to sing, praise and cry aloud by bursting into singing. In fact, our eyes must be continually fixed on our Coming Husband and King, for then our ability to shine the bright and boasting light of His praise will be made possible and evident to all!



How is your praise unto יהושע Messiah?

Are you, o barren one, hearing the call to sing?

Are you bursting into singing and crying aloud

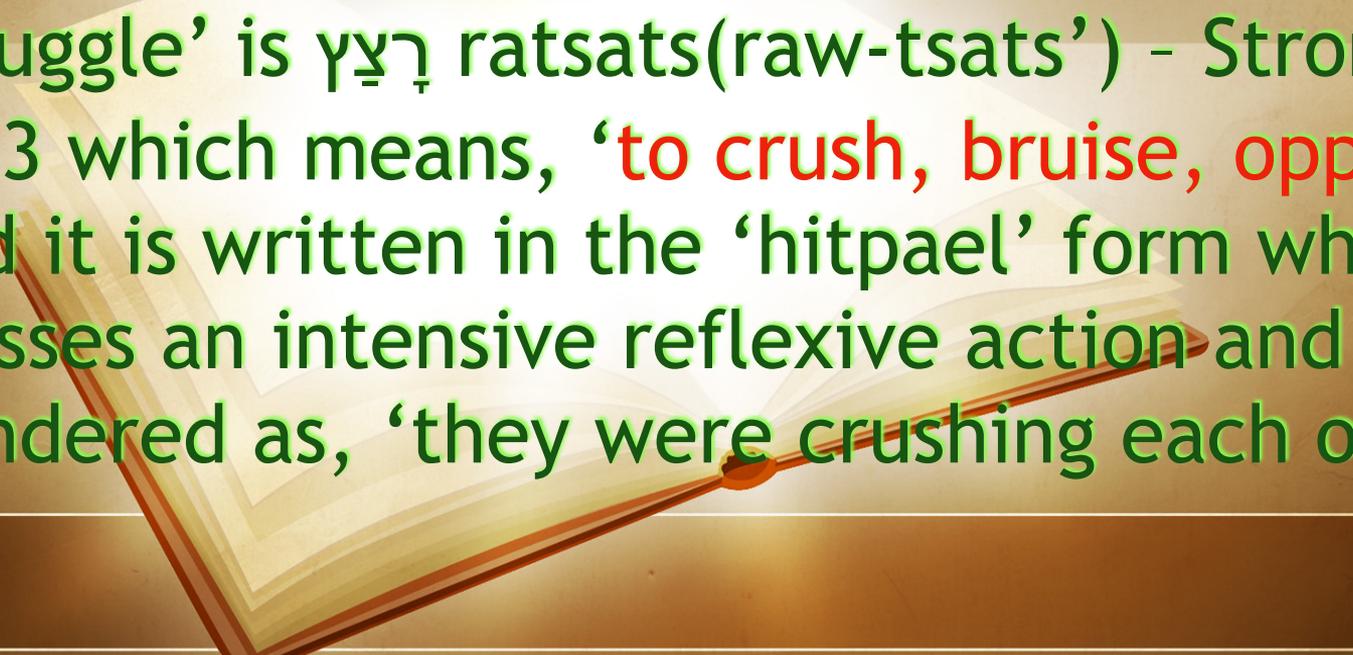
His praise?

If not then why are you not?

Barrenness did not stop Yitshaq and Ribqah from trusting in יהוה (YeHoVah) and it did not stop Yitshaq in being persistent in his prayers unto יהוה (YeHovah), with thanksgiving!

Gen 25:22 And within her the children struggled together, and she said, “If all is right, why am I this way?” So she went to ask יהוה (YeHoVah).



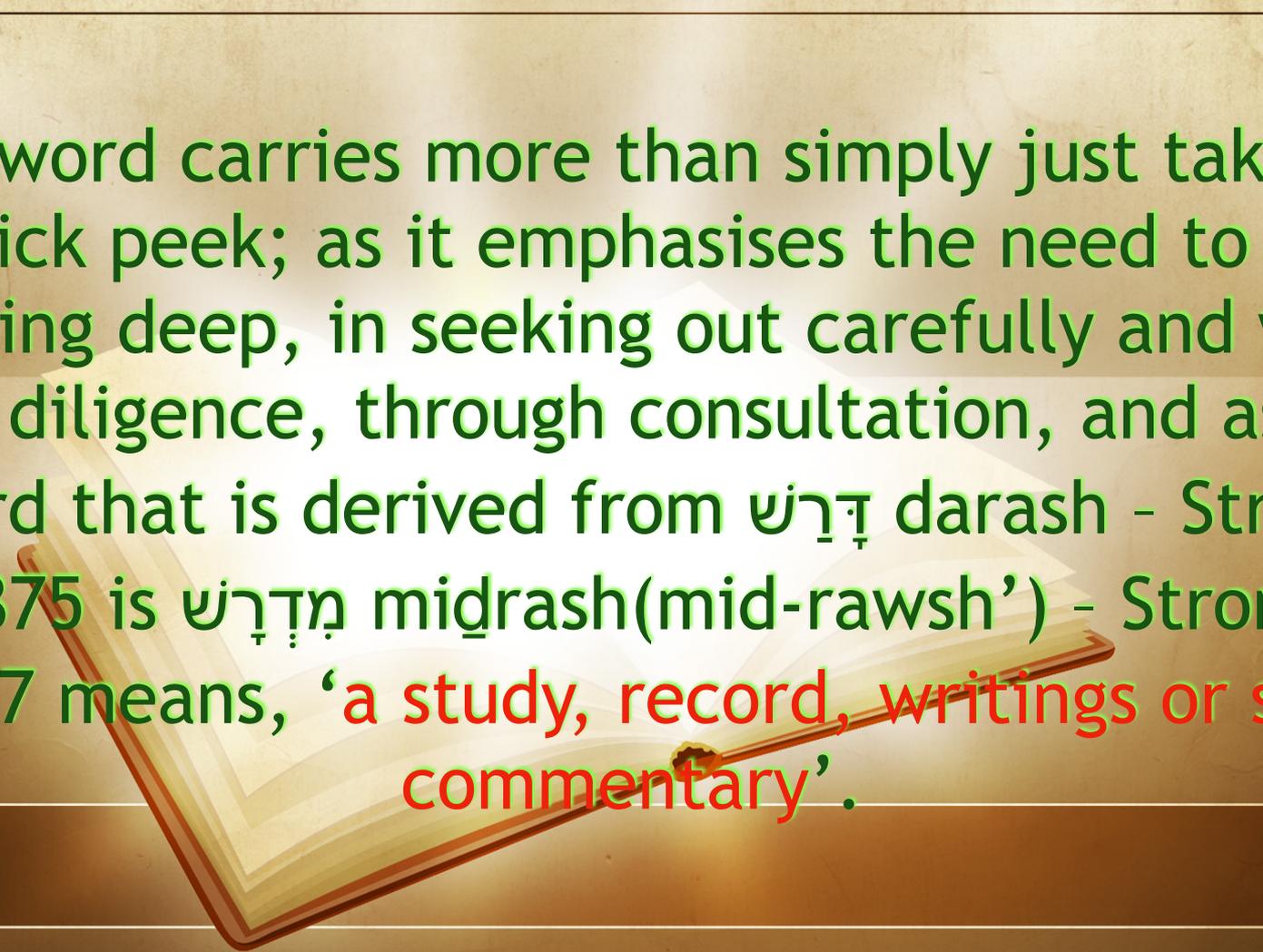


The children ‘struggled’ within her and the Hebrew root word that is translated here as ‘struggle’ is רָצַץ ratsats(raw-tsats’) - Strong’s H7533 which means, ‘**to crush, bruise, oppress**’ and it is written in the ‘hitpael’ form which expresses an intensive reflexive action and could be rendered as, ‘they were crushing each other’!

While this intense struggle went on in her womb,
Ribqah went to ask יהוה (YehoVah).

The Hebrew word that is translated as 'ask' comes
from the root word דָּרַשׁ darash (daw-rash')

- Strong's H1875 which means, 'to resort to, seek
out, ask, avenge, consult, investigate, search
carefully, make inquiry, question'.



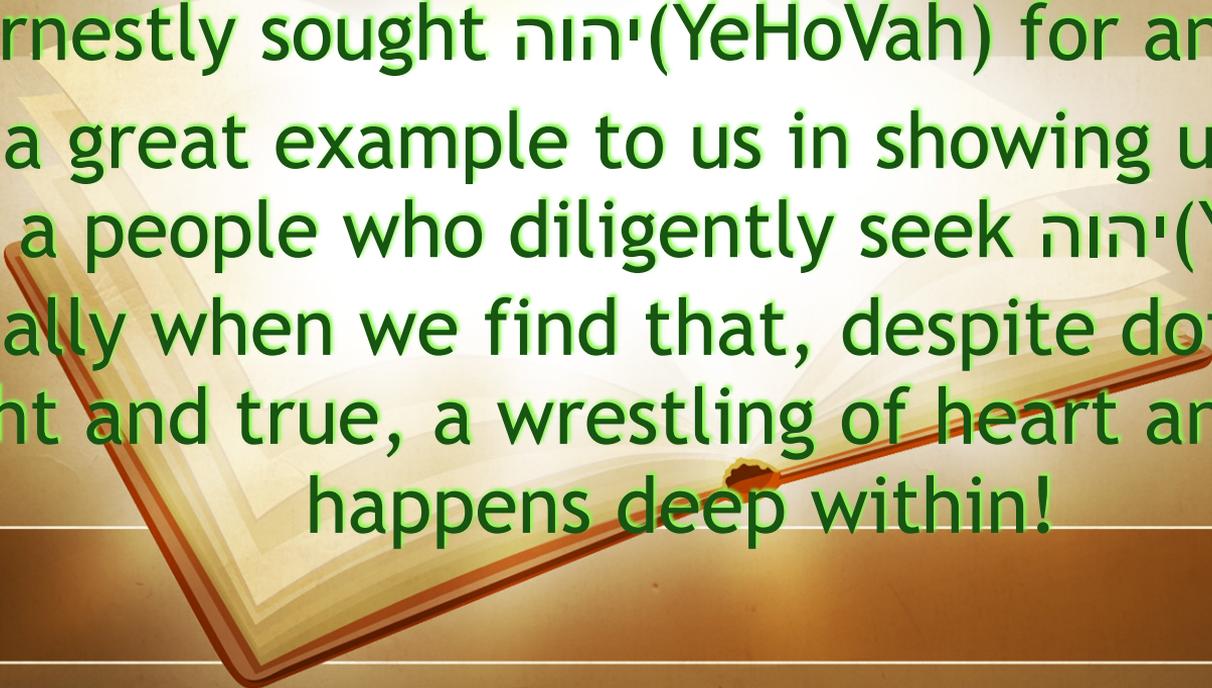
This word carries more than simply just taking a quick peek; as it emphasises the need to be digging deep, in seeking out carefully and with great diligence, through consultation, and asking. A word that is derived from שָׁדַרַשׁ darash - Strong's H1875 is מִדְרָשׁ midrash (mid-rawsh') - Strong's H4097 means, 'a study, record, writings or story, commentary'.

A מִדְרָשׁ midrash (mid-rawsh') - Strong's H4097 speaks of the ability to search out something and it often refers to that which is written to teach, and this term later became known as a Hebrew word relating to the in-depth study of the word, which was often done together with others.



This pregnancy was an answer to prayer and Ribqah thought that with this pregnancy being 'right', why was the struggle so intense within her and she earnestly sought יהוה (YeHoVah) for answers!

She is a great example to us in showing us the need to be a people who diligently seek יהוה (YeHoVah), especially when we find that, despite doing what is right and true, a wrestling of heart and mind happens deep within!



Ėkah/Lamentations 3:25 “יהוה (YeHoVah) is good to those waiting for Him, to the being who seeks Him.”

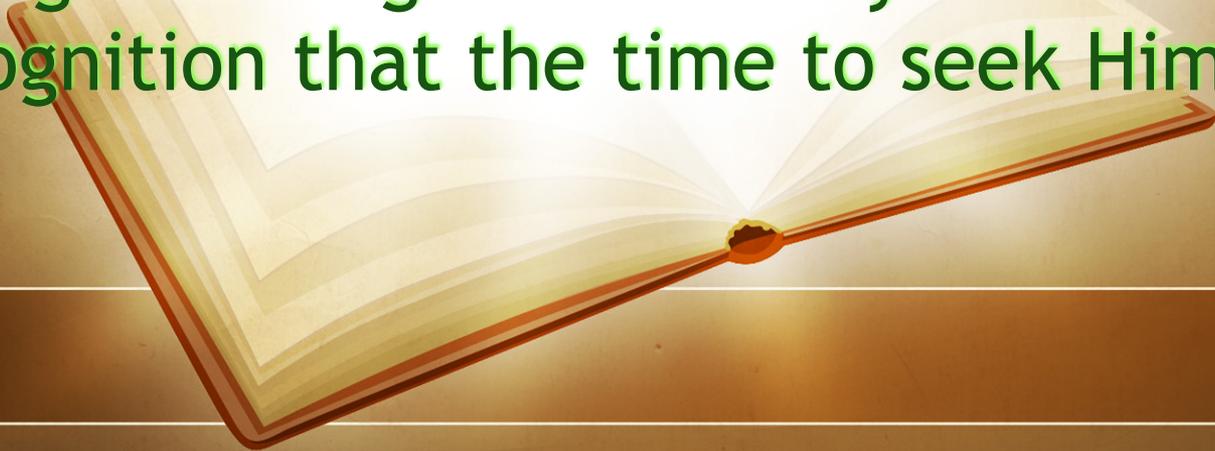
We need to ‘seek’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

We are to seek יהוה (YeHoVah) in all our ways,
and do so with all our heart!

Tehillah/Psalm 119:2 “Blessed are those who
observe His witnesses, who seek Him with all the
heart!”



As we recognize the urgent need to be a 'seeking' people, we need to be fully aware of the urgency of doing so with great fervency and zeal, with the recognition that the time to seek Him is now:



Hoshĕa/Hosea 10:12 “Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יהוה (YeHoVah), till He comes and rains righteousness on you.”

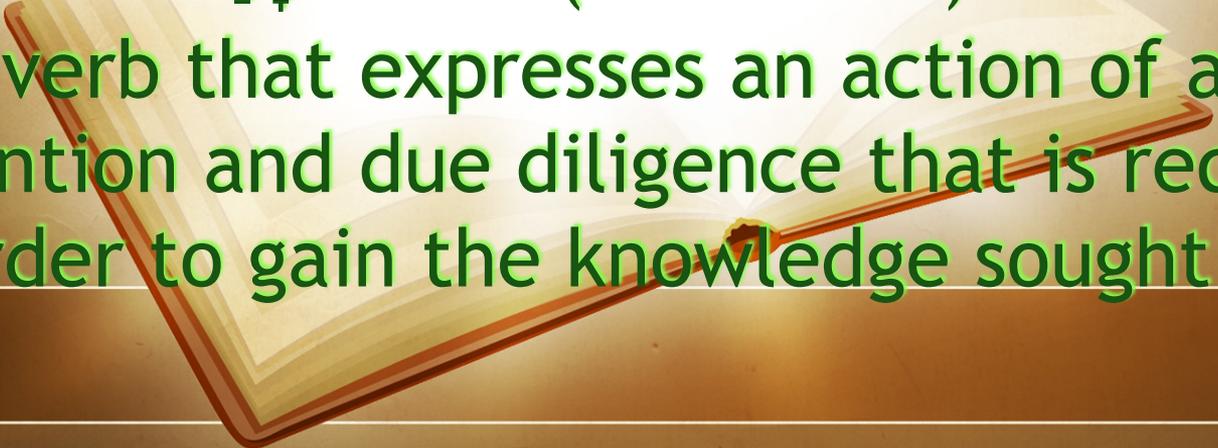
Yeshayahu/Isaiah 55:6 “Seek יהוה (YeHoVah) while He is to be found, call on Him while He is near.”

This Hebrew word דָּרַשׁ darash(daw-rash') - Strong's H1875 can also carry the understanding of seeking out and learning information that was not previously known and it implies having a relationship!

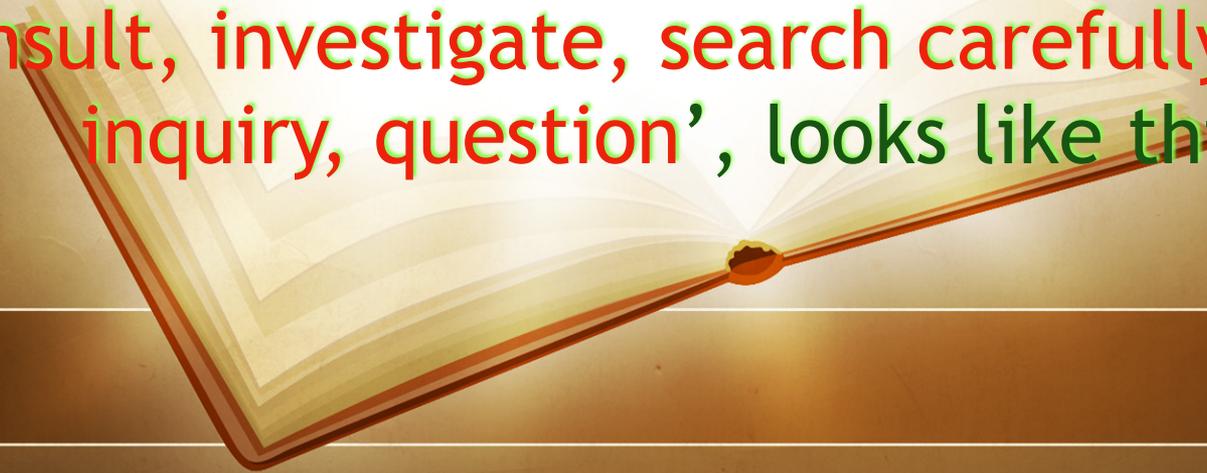
By that, I mean that the information that is sought out, is done so through proper requests and petitions and the information sought out is then carefully pondered upon and thought about, with a focus to think seriously and long about its meaning and ramifications that are expressed.

In other words, this kind of seeking can only be done with the proper attention and concentration that is required to grasp and meditate on in order to apply what is sought after and learnt!

This word דַּרַשׁ darash(daw-rash') - Strong's H1875 is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.



In the ancient pictographic script, the Hebrew word דָּרַשׁ darash (daw-rash') - Strong's H1875 which means, 'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question', looks like this:



Dalet - ד:

In the ancient script this letter is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

We also recognise that יהושע Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

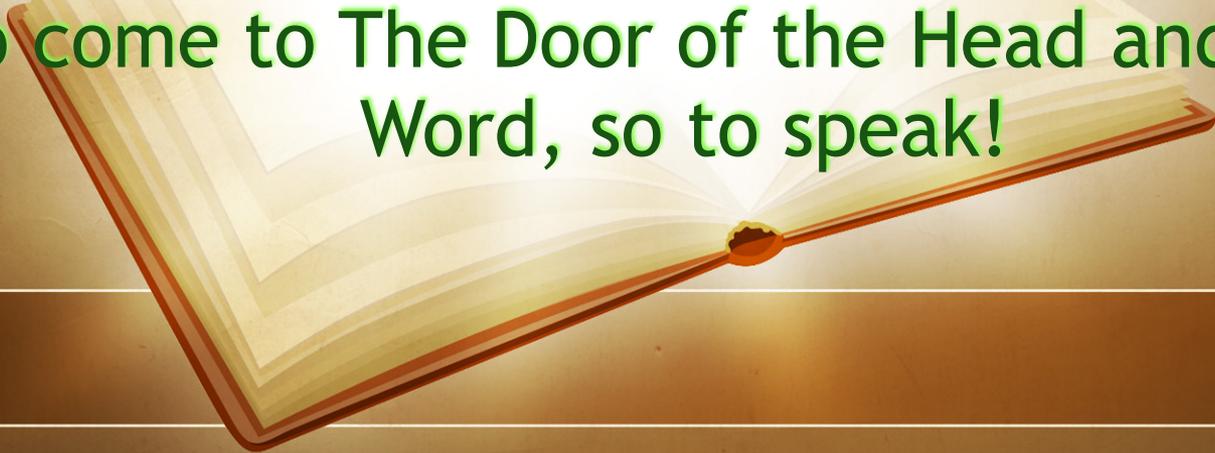
Resh - ר:

The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה (YeHoVah), our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

Shin - שׁ:

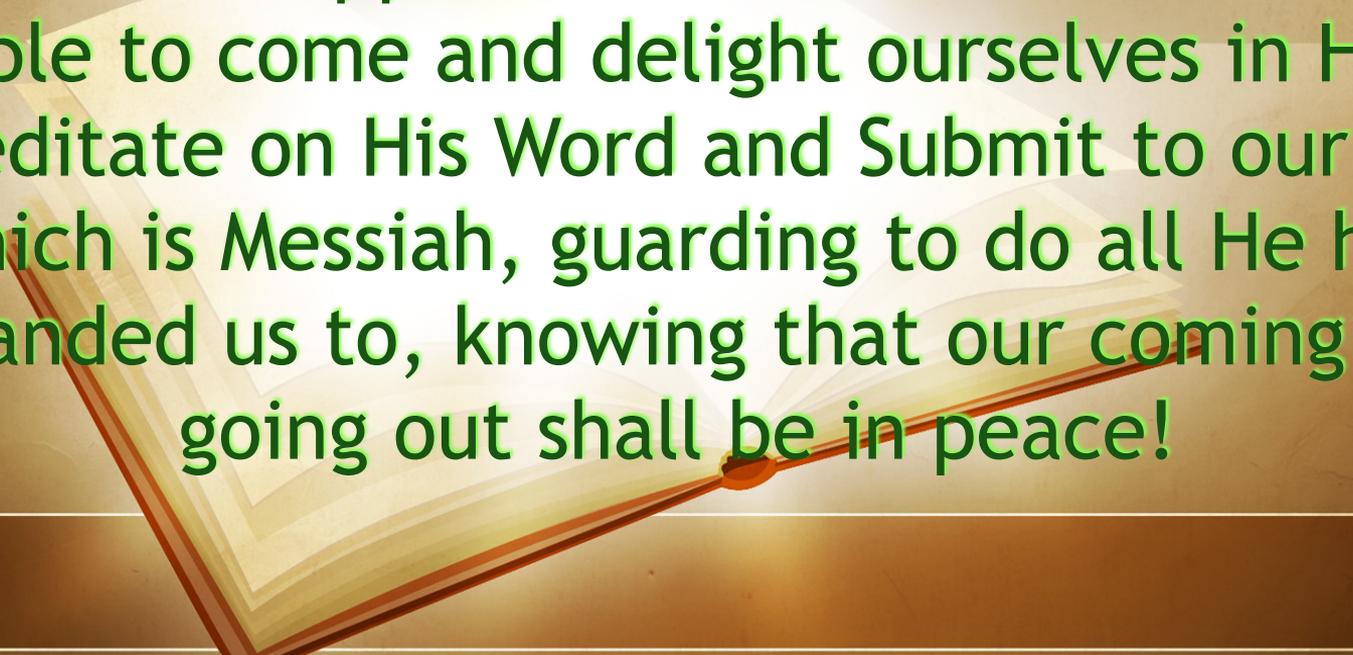
This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Looking at these pictographic letters that make up the root word דָּרַשׁ darash (daw-rash') - Strong's H1875 we can, in terms of the command to seek יהוה (YeHoVah) and His strength, recognise that we are to come to The Door of the Head and 'eat' the Word, so to speak!



**AT THE DOOR OF THE HEAD IS
THE WORD!**





When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!